302 covered, in addition, with a number of irregular lines, and so is the leg from the knee to the ankle, and sometimes the arm and forearm as well (Photos. 3, 4, 7, 8, 48, 67). The woman is not
[841] painted during menstruation. [108:123] As soon as the blood stops flowing, however, the characteristic lines on the belly and thighs are renewed. Photograph 67 shows a girl of about 13 who has not yet menstruated, but who nevertheless wears the women's painting.
[513] This is because she shares her sleeping hammock with a 20-year-old boy.

The chief genipap paintings used by the men are, with slight

Fig. 2. Vuangkané male body painting.

[825] variations, (1) vuangkané (Fig. 2), the name of a water bird, [Fig. 3 appears here] possibly a kingfisher (Ceryle spec.); (2) ipihauśua (Fig. 3), the name of a fish; (3) chankoaka (Fig. 4), the name of an anchinga, a spirit seen by a sorcerer--medicine man; (4)
[101] kananchahó (Fig. 5), the name by which the northern Kayapó are known (cf. Ch. 4). It is doubtful that the name of this latter painting alludes to its origin. Krause (2, 386) found nothing similar
[171] among the Kayapó. [Ed., the last sentence on p. 123 and the first paragraph of p. 124 are omitted.]

114 171 513 slept with his wife in the same net, this also being the custom among the Tapirapé with certain exceptions, couples in the region of the Xingu headwaters, according to Herrmann Meyer's diary (1, 64), sleep separately in nets set up one above the other. [Ed., a sentence is omitted.] Like the Tapirapé, the Tupinambá, according to Léry (276), took their nets along when they went hunting and fishing, hanging them from trees when it was time to sleep.

171 516 The Tapirapé custom of swinging the hammock was also found among Indians of the eastern Bolivian forest. Each of the following words by Richard N. Wegner (1, 70) about the Siriono may be applied to many inhabitants of Tampiitaua: [111:113] "Both naked Siriono lay in short hammocks. Only the buttocks and the head more or less fitted in. The right foot was balanced on the cord that held up the net, while the left leg, which hung out even in sleep, kept the net swinging throughout the night."

352 513 ●841 The menstruation net is a peculiarity of Tapirapé culture. Certain hammocks have an opening at the spot where the woman's buttocks lie. As a rule, these nets are also used at other times. In house d, however, the couple consisting of Techipy and Manchiró slept with Marekantú, their three-year-old daughter, in the same net, and also possessed a menstruation hammock. The latter, however, was used by Manchiró only at the time for which it was intended, and this is why I left it blank in Figure 8. I have never heard of the existence of menstruating nets in other cultures. It is possible, of course, that they may exist among other peoples and go unnoticed by explorers.

231 The net in house c, which I left blank on the same figure, was tiny because it belonged to a small dog. It was the bed of a "dog child," in the words of the Tapirapé.

171 513 352 In their use of the hammock, these Indians differ from their eastern, northern, and probably also their southern neighbors. The Karajá and Kayapó sleep on the ground (cf. Krause 2, 198 and 373), and the same must be assumed of the Rio das Mortes Chavante, among whom many mats have been found, but to my knowledge no sleeping hammocks.

114 171 352 The small bench was an article of which only one specimen existed in Tampiitaua. We read in Métraux (2, 63): "No cultural